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Coosa River Baptist Association

v. 1. 1850	v. 12. 1869
v. 2. 1852	v. 13. 1870
v. 3. 1853	v. 14. 1872
v. 4. 1854	v. 15. 1874
v. 5. 1855	v. 16. 1875*
v. 6. 1856	v. 17. 1877
v. 7. 1858	v. 18. 1878
v. 8. 1859	v. 19. 1879
v. 9. 1860	v. 20. 1880
v. 10. 1861	v. 21. 1881
v. 11. 1866	v. 22. 1882

Proceeding

ALABAMA B.

Proceeding

PROCEEDINGS

LIBERTY CHURCH, Sept. 13, 1858—1

The Introductory Sermon was preached MYNATT, from John 8:12, "I am the light of that followeth me shall not walk in darkness the light of life."

The Association was called to order by the A. COLLINS, and after reading a portion of singing and prayer by Elder O. WELCH, was d. Moderator to be ready for the transaction of bu

On motion, brethren S. G. Jenkins and John were requested to read the letters from the Church upon it was shown that the following persons were to act as delegates:

Friendship.—W. C. Witt,* G. F. Mattison, W.

Cold Water.—W. W. Mattison, B. W. Matti. Watson.

Antioch.—S. G. Jenkins, Y. B. Jenkins,* A. D.

Bethlehem.—L. Manning, L. Pyles,* M. Garrett,

Salt Creek.—E. Adams,* J. Simmons,* W. Cul

Selem.—W. C. Mynatt, Gordan Mynatt,* W. T.

Blue Eye.—James Embry, W. Orear Arthur Tru

Refuge.—W. McCain, E. Martin, W. Bobo.

New Hope.—Not represented.

Trout Creek.—Not represented.

SECOND DISTRICT.

Lebanon.—J. L. M. Curry,* S. V. Smith, Thos. W.

Good Hope.—J. J. D. Renfro,* W. R. Stone, J. Hen

Hephzibah.—W. Hitt, Simeon Riddlehoover, R. Alk

Talladega.—O. Welch, O. R. Cross, W. Reynolds.*

Tallahatchie.—J. D. Heacock, J. P. Fluker, T. L. I

Kymulga.—J. W. Furguson, W. Boyd, Joseph Keitl

Pleasant Grove.—J. Williams, D. B. Elliott, T. C.

THIRD DISTRICT.

Mt. Zion.—Geo. Hill,* B. M. Fluker, J. J. Ballingt

Big Spring.—H. W. Nelson,* F. S. Posey, W. Williat

Ft. Williams.—Benj. Averett, Wm. Wallis, D. B. O

*Absentees

Possey, W. C. Harris,* D. H. Thwait.
A. Collins, G. Jones, J. J. Willingham:

FOURTH DISTRICT.

Barton, John Haynes, J. B. Willbarn.
Johnson, W. Woodell, J. W. Caldwell.
J. W. B. Phillips,* Isaac Ledbetter, W.

—A. M. Norris,* M. Barnett, F. Machem.
Shadix, James Armstrong, J. McClintock.
iders H. E. Taliaferro, A. G. Beckham, were
as tellers to receive the vote of the body for
Clerk. The tellers announced Elders O.
ator, and J. J. Bullington, Clerk.
gave an invitation to visiting ministers and
d in the deliberations of the body. Accepted
iaferro, junior editor of S. W. Baptist, Elder
e Liberty Association, and A. G. Beckham, and
the Cary Association.

RECEIVED CORRESPONDENCE.

Cary: W. W. Powell, G. W. Joiner.
ee: J. C. Beverly and Thos. Morrison.
on, gave an opportunity for Churches to join this

APPOINTMENT OF COMMITTEES.

on, W. C. Mynatt, Jordan Williams, Wm. Mc-
e appointed to visit Trout Creek, and New Hope
to ascertain their condition and reason why they
been represented in this body for two years and re-
he next session.

COMMITTEES TO REPORT THIS SESSION.

Divine Service: John Haynes, J. B. Willbarn, C. R.
D. B. Elliott, Benj. Averett.
Finance: C. R. Cross, B. M. Flaker, H. R. Johnson.
Circular: J. J. D. Renfroe, W. C. Mynatt, S. G. Jen-
Periodicals: J. D. Hancock, W. R. Stone, J. H. Pusey.
Documents: Jordan Williams, E. Martin, B. W. Mat-

motion, invited the Ooosa River Associational Bible
Colporteur Society to hold its annual session with this
Monday 11 o'clock, A. M.
a motion, adjourned to Monday 8½ o'clock, A. M. Prayer
lder Harlin.

SABBATH.

at 9½ o'clock, H. E. Taliaferro; at 11, J. A. Collins, and
J. J. D. Renfroe preached to a large, attentive audience

with power and energy,—the Holy Spirit with his energizing power was truly with the brethren.

W. J. Collins, MONDAY 8½ O'CLOCK, A. M.

Convened pursuant to adjournment. Prayer by the Moderator.

Called the roll and marked absentees.

Called for the reports of Committees:

On Sabbath Schools: Read and adopted. [Appendix A.]

On Domestic Missions: Read and adopted. [Appendix B.]

On Education: Read and adopted. [Appendix C.]

On Documents: Read and adopted.

On Periodicals: Read and adopted. [Appendix D.]

On motion, granted Bethlehem Union, Concord and Liberty Churches letters of dismission to join other Associations more convenient.

COMMITTEES TO REPORT NEXT SESSION.

On Sabbath Schools: Jenkins, J. H. Posey, J. J. Bullington.

On Temperance: J. Henderson, T. W. Curry, T. C. Wood.

On Domestic Missions: W. C. Mynatt, J. Embry, W. Bobo.

On Education: J. J. D. Renfro, J. Williams, S. G. Jenkins, J. A. Collins.

On Bible Classes: S. G. Jenkins, Y. B. Jenkins, W. W. Mattison.

Read and adopted the report of the Executive Committee. [Appendix E.]

Read and adopted the report of the Committee on Finance. [Appendix F.]

Re-elected brother John Henderson, Treasurer.

The hour of eleven having arrived, the Association adjourned to give the Coosa River Associational Bible and Colporteur Society an opportunity to hold its annual session.

After the business of the Bible Society was dispatched, the Association resumed business.

Called for the Treasurer's report, read and adopted. [Appendix G.]

Read and adopted the Circular, written by brother J. A. Collins.

APPOINTED CORRESPONDENCE.

Canaan: T. C. Wood, Jordan Williams, Wm. McCain, S. Dickerson; Williams to write.

Tallahatchie: J. J. D. Renfro, S. G. Jenkins, Jenkins to write.

Central: J. L. M. Curry, J. A. Collins, J. J. Bullington; Curry to write.

Ten Islands: S. G. Jenkins, J. L. M. Curry, W. C. Mynatt, Jordan Mynatt; W. C. Mynatt to write.

Arbacoochee: J. W. Barton, J. A. Collins, E. Martin; Martin to write.

Shelby : J. H. Posey, Wm. Scott, J. A. Collins ; Collins to write.

Carey : S. G. Jenkins, A. D. Waldrop, J. W. Barton, H. R. Johnson ; Jenkins to write.

East Alabama Convention : J. J. D. Renfroe, W. C. Mynatt, J. H. Posey, W. W. Mattison, W. R. Stone, B. M. Flucker, J. J. Bullington, J. L. M. Curry, J. A. Collins ; Renfroe to write.

State Convention : No one would agree to go on account of the distance.

The report of the Directors of the Baptist Male High School not being present, it was agreed that the Clerk obtain it and publish it with our minutes.

On motion, brethren Taliaferro and Landers were requested to act as tellers to receive the vote of the members to elect brethren to the following positions.

To preach the Introductory Sermon to the next Session : J. J. D. Renfroe ; Jordan Williams alternate.

To preach Missionary Sermon : W. C. Mynatt ; J. A. Collins alternate.

To write Circular Letter : J. J. D. Renfroe ; S. G. Jenkins alternate.

On motion, the same Executive Committee was continued, except bro. W. H. Sims, S. V. Smith in his place.

On motion, J. A. Collins was invited to address the Association in behalf of the objects of the East Alabama Convention.

Resolved, That the thanks of this Association be tendered to the brethren of this church, and citizens of this community, for their hospitality to us during our stay among them.

Resolved, That the Clerk receive \$20 for his services, and that he have as many of the minutes of this session printed as the money sent by the Churches for that purpose will pay for, and distribute them among the Churches according to the amount of money sent up by them for that purpose.

On motion, appointed the following brethren agents to assist the Clerk in the distribution of the minutes :

For the 1st District, W. Towery ; 2nd Dist., D. B. Elliott ; 3rd District, J. H. Posey ; 4th District, J. W. Barton.

On motion, adjourned to meet with the Antioch Church, 18 miles north-east of Talladega town, on Saturday before the third Sabbath in September, 1859.

Prayer By bro. Taliaferro.

O. WELCH, Moderator.

J. J. BULLINGTON, Clerk.

Standing Resolutions.

Resolved, That any member of this body present at the State Convention, or any Association with which we correspond, is authorized to present himself as a corresponding messenger.

Resolved, That the Treasurer shall pay money sent up for Associational purposes *only* to preachers attending Convention or sister Associations.

CIRCULAR LETTER.

The first great question to be settled is, what proportion of our means does God require us to consecrate to religious purposes? The claims of God to the world and the fulness thereof, cannot be overlooked much longer. There is a growing impression that an appalling dereliction prevails, that a change amounting to a general reformation must come over the Churches before Christianity can accomplish its mission, that this delinquency has delayed the work committed to Christendom, of preaching the Gospel to every creature, and converted the world into a field of blood and into a company of contending Sectarians.

It is proposed in this Circular to inquire into the teachings of the Sacred Scriptures on the subject of *giving* for religious purposes. Baptists recognize the sufficiency and binding force of these living oracles. Show us one precept or one example, say we in our debates about ordinances, and we yield the issue. Shall we—can we, without inconsistency, not to say sin, require more before we acknowledge the obligation to give, or can we without sin, ignore a positive duty when we have line upon line, precept upon precept, simply because it comes in contact with our selfishness, the mother of all sins? God has frequently kindled fires to burn up the luxury and lusts bred and nursed in the hot-bed of the world's selfishness—no man, no denomination, no nation can long escape the judgments of God, who habitually refuses to perform a positive duty.

SHALL WE GIVE OR SHALL WE NOT GIVE? MARK 12:15. The first act of religious worship on record was the offering of property to the Lord.—This is declared to be an act of faith. By faith Abel offered to God a more excellent sacrifice than Cain by which he obtained witness that he was righteous, God testifying of his gifts. Hew. 11:4. Abraham not only acknowledged his property as a gift, but recognised God as the proprietor and himself as a steward, by offerings on all suitable occasions, and in this way trained himself to become the friend of God and the father of the faithful. Jacob vowed in his vision to give to God a tenth of all his increase, and thus became not only wealthy, but the progenitor of a people who were remarkable for their readiness to honor the drafts which the Great Proprietor of the world drew upon them. Whether these consecrations of property were made under the force of an oral command or from the impulses of a devout heart, it is clear that they were not only acceptable to God and secured to the donors, the highest degree of prosperity and the largest share of faith and patience, but also rendered them worthy model-pilgrims and stewards.

The thrift and piety of the descendants of the pilgrim fathers result from the liberality of those patriarchs of an infant nation in providing for intellectual and moral training so surely do the *vices* or *virtues* of the fathers descend to the children. And what may we not expect from the generations of the Abrahams and the Jacobs? The sequel will tell. Let us

come to the law and to the testimony. And surely if any people can be excused they are the Israelites, just from a four hundred and thirty years' bondage—their wives and children with them—a long journey before them; a short store of provisions; a scanty supply of clothing, an unproductive country to be traversed and little hospitality to be expected. Well could these half-escaped bonds-men complain of *hard times*. But they had put themselves under the teachings of the Law-Giver, and the silence of the awful moment is broken. "Say ye unto the children of Israel that they bring me an offering; of every man that giveth it willingly with his heart. And this is the offering which ye shall take of them, gold and silver and brass, &c." Exodus 25:2-3. To this call for a voluntary contribution "they came both men and women, as many as were willing-hearted, and brought bracelets, &c." Until "the stuff they had was sufficient for all the work to make it and too much." Exodus 33:22; also 36:7.

These free-will offerings were sufficient to construct a Tabernacle and furnish it with every thing necessary. Subsequently ample provisions were made for the poor, for the stranger, for widow and orphan as well as for the Priests, and Levites, including one-twelfth of the entire population. Here we have a "system of beneficence, ample in its scope to meet the wants, physical and religious of a whole nation established forever. The terrible wilderness is passed—the Tabernacle is worn out. Selfishness and misery reigned a long time. Until this system was restored under David, he himself had prepared, with all his might, gold and silver in abundance and spent the evening of his eventful life in drawing drafts, and in arranging plans for the construction of a house for the Lord on a grander scale. For an account of this wonderful exhibition of liberality, the reader is referred to the 28th and 29th chapters of 1st Chronicles. See how ample the provisions are; how liberally the people offer, so much so that the Temple is estimated to have cost three thousand millions of dollars; notice, too, how this pious king ascribed to God. "Both riches and honors come of thee and thine, reignest over all, * * * for all things come of thee and of thine own have we given thee." All this store that we have prepared, cometh of thine hand, and is ALL THINE OWN. 1 Chron. 29:10-16.

So deep rooted was this sense of duty in the minds of the better part of the Jews, that it entered into their national proverbs; into the fiery visions of their prophets, that if they honored the Lord with their substance, their barns should be filled. Prov. 3:9-10. If they would observe an acceptable fast, it was to deal their bread to the hungry—to draw out their soul to the hungry, and satisfy the afflicted soul; then was their light to rise in obscurity, and their darkness to be as the noonday, then they should call and the Lord would answer them. To withhold was to rob God. Mal. 3:8, 12; Isaiah 58:6-12.

However much we may be disposed to evade the force of the Old Testament Scriptures upon the subject of giving, no such evasion is admissible in the New Testament, and it is here submitted to the candid reader if the teachings of the old dispensation on this particular subject does not form a part of the moral features of that Testament, and is therefore still in force. It is evident that Christ and his apostles frequently quoted from the old, and incorporated its precepts in the new. On this subject see 2 Cor. 9:9. Particularly is this the case in 1 Cor. ninth chapter. The apostle argues to prove from the law, the duty to support the ministers of the new covenant; and finally concludes that GOD HATH ORDAINED, THAT THEY THAT PREACH THE GOSPEL SHALL LIVE OF THE GOSPEL. See 1 Cor. 9:14. John the Baptist claimed no support from either dispensation; hence the coarseness of his garments, and the plainness of his food. He came neither eating nor drinking. He gave in a short, figurative style, the substance of the new dispensation. His axe, his tree, his fan, his flour, his wheat, and his chaff are all full of Gospel marrow. The people came to him to know

what they must do. He promptly answered, "Let him that hath two coats sell one and impart to him that hath none, and let him that hath meat do likewise." Luke 3:11. Here is the principle and the duty in a small compass. Shall Baptists who justly recognise his baptism in its force and form, repudiate his teaching on giving? Let us beware how we call the Scriptures for selfish ends. It is to be feared if his doctrine on giving were forced, that many would reject it as some do his baptism.

Christ is King and Law-Giver in Zion, Head over all things to the Church. His teachings must be conclusive. We pass over the example of his gift to us, with this simple remark, that his gift to us is the measure of our obligation to him. He gave himself for us, and He requires us to give ourselves to him. It is worthy of note in this connection, that neither prayer nor baptism is more frequently and positively taught than the duty of giving. He taught this duty in almost every possible form: first, by requiring self-denial as a condition of discipleship, by forbidding the laying up of treasure on earth. Second, by commanding us to sell what we have and give alms. Luke 12:33, to give to him that asketh, by requiring the fruits of the vineyard and the improvement of the talents, by his exposition of the law and the prophets; by the parable of the good Samaritan; by commanding the two mites of the poor widow, and the cup of cold water, by direct precept to give and it shall be given to you again, good measure, &c. Luke 6:38. FREELY YE HAVE RECEIVED; FREELY GIVE. Matt. 10:8. Sell what ye have and give alms, provide yourselves with bags that wax not old; a treasure in the heavens. And conclusively by representing what we do to the least of his brethren as done to him. I was an hungered and ye gave me meat; I was thirsty, and ye gave me drink; I was a stranger and ye took me in; naked and ye clothed me; I was sick and ye visited me; I was in prison and ye came unto me. Matthew 25:35-36-37. Then shall the King say unto them, on his right hand come ye blessed of my father, inherit the kingdom prepared for you from the foundation of the world. O, the blessedness of giving! The Apostles doubtless understood the mind of their Lord on this subject, and the words of our Lord Jesus Christ that "it is more blessed to give than to receive," had gone into a proverb. The terms communicating, distributing and sowing, are almost exclusively used to inculcate this duty. They taught the duty of giving under the general terms of doing good to all men. To maintain good works, Paul was instructed to remember the poor. Hence he gave orders to the Churches in Gallatia, and also to the Corinthians, "Upon the first day of the week, let EVERY ONE of you lay by him in store as God hath prospered him." 1 Cor. 16:1-2. Here EVERY ONE ON A PARTICULAR DAY was required to give as he had been prospered. This order contains a SYSTEM OF BENEFICENCE. He also taught the duty of communicating to him that teacheth in all good things, that they that preach the Gospel should live of the Gospel. 1 Cor. 9:14. This whole chapter is devoted to the inculcation of the duty of giving. John the evangelist uses this significant language, "But whosoever hath this world's goods and seeth his brother have need; and shutteth up his bowels of compassion from him, how dwelleth the love of God in him." 1 John 3:17. James saith. If a brother or a sister be naked and destitute of daily food, and ye give them not those things which are needful for the body, what doth it profit? James 2:15-16. If ye will fulfill the royal law according to the Scriptures, thou shalt love thy neighbor as thyself. James 2:8. Peter also inculcates the duty of fervent charity. 1 Peter 4:8. Thus we see these four Apostles all teach that giving is a duty in almost every form which that duty could be inculcated. In the mouth of two or three witnesses every word shall be established. With such teachings, we might expect a liberal Church, for Christians are generally as liberal as they are taught to be. A liberal ministry usually insures a generous membership; and this general principle is well attested in the unbounded liberality of the

primitive Christians. They sold their lands and possessions, and goods and parted them to ALL men, as every man had need. Act 2:45. Neither was there any among them that lacked; for as many as were possessors of lands or houses sold them, * * and distribution was made to every man according as he had need. Act 4:34-35. When the Antioch Church learned the destitution of the poor saints at Jerusalem, then the disciples every man according to his ability determined to send relief unto the brethren. Act 11:29-30. The whole of the eighth and ninth chapters of 2 Corinthians are devoted to the *duty* and *blessedness* of giving. Paul declares to the Churches in Corinth the grace of God bestowed on the Churches in Macedonia, how their deep poverty abounded unto the riches of their liberality, so that to their power, and even beyond their power they were willing of themselves. 2 Cor. 8:1, 2, 3, &c. He also boasted to them of Macedonia that Achaia was ready a year ago; that God loves a cheerful giver, that God is able to make all grace abound towards you; that ye having all sufficiency in all things, may abound unto every good work; that he which soweth or giveth sparingly, shall also reap sparingly, and he which soweth bountifully shall reap also bountifully. 2 Cor. 1:6, 7, 8. See the whole chapter.

Various Churches and especially the Phillippian Church, sent once and again to relieve the necessities of Paul while he was traveling under the appointment of the Antioch as a missionary.

We have now briefly glanced at the Bible to see what it teaches upon the subject of giving for religious purposes with the following results:

First: That from Abel to Jacob, the custom prevailed with the better part of the patriarchs of making frequent and suitable appropriations of property in tithes and offerings,—in several instances, amounting to the tenth for tithes of alms, and all taken together, amounting perhaps, to one-third. Second: That the Law Given from Mt. Sinai, required voluntary contributions of money and other productions of male and female industry for the construction of a Tabernacle and all its fixtures, for the support of all the poor and the stranger, and for the maintenance of the orphans and widows, and for the sustenance of the Priest and Levites, and that in David's time a single collection amounted to three thousand millions, besides extensive out-fits to support the worship of God. Third: That not only the duty itself, but the blessings resulting from its faithful discharge, entered largely in the proverbs of the wise men of the Jewish nation, into the visions of their prophets and the songs of their poets; so much so, that the prosperity of the nation was made to depend upon the fidelity with which these offerings of property were made. Fourth: That John the Baptist and John the Evangelist, and Peter and James and Paul all unite in testifying that this is a duty, in the discharge of which the largest prosperity and highest degree of grace are promised to the cheerful giver. From this array of proof, both by precept and example in the Old and New Testaments, we deduce the following conclusions:

First: That giving for religious purposes, is taught to be a duty as positively, as frequently, and as clearly, as prayer, baptism or any other duty.

Second: That there are as many promises of rich blessings in temporal and spiritual things connected with this duty as any other duty in the Bible.

And if we admit these conclusions we must admit some legitimate inferences:

First: That if giving is a duty, it is a sin to neglect it. We cannot evade this. Baptists teach that we are bound to do every thing in the very way and to the extent which the Scriptures require, that they are the rule of faith and practice.

Second: That if any specific amount of our increase is required, we cannot refuse it without violating our obligation to God, and withholding good from whom it is due, and thus injuring our own soul. We are not author-

ised to plead any excuse in the premisses. We cannot withhold from God to pay Caesar.

No, brethren, rather let us bring all the tithes into the store-house and prove the Lord. Millions are perishing for lack of knowledge. The earth is cursed with luxury—the judgment is coming—let us remember that it is more blessed to give than to receive—that God loves a cheerful giver.

JESSE A. COLLINS.

(APPENDIX A.)

Report on Sabbath Schools.

"The Sabbath School system has long been regarded as one of the most hopeful means of advancing the Redeemer's cause, and a province of Christian labor that must commend itself to every pious heart." "The religious instruction of the young, was a subject of divine legislation among the Hebrews—"These words which I command you this day shall be in thine heart, and thou shalt teach them diligently to thy children." But we need not, at this late hour, attempt to argue that it is the Scriptural duty of all Christians to do all they can for this important enterprise; for surely this is seen and felt by every child of God. We are much gratified at the large increase of the number of Sunday Schools and Bible classes, reported this year in the bounds of our Association. And we believe that their number would be greatly increased over the present, if we had in circulation among us a Baptist Sabbath School literature, one worthy of the intellectual and pecuniary prowess of our beloved Zion. For it is certainly mortifying to any Baptist community to organize a school with no books but those of the "Sunday School Union," which are now generally laid aside by all other denominations. But we are gratified to learn, that there are now being published at our own Southern Publication Society, and also at the South Western Publishing House, a series of Baptist Sabbath School books. And we hope that the time is not far distant when we will have in our midst, books published by our own denominational Societies. And we would recommend to all the churches in our bounds, as soon as practicable, to organize Sabbath Schools and Bible classes, and be sure to connect therewith a prayer meeting, and spare no pains in their selection of suitable books, for we regard a judicious selection of books for this purpose, a matter of the highest importance. Respectfully submitted.

J. J. BULLINGTON, Cha'n.

(APPENDIX B.)

Report on Domestic Missions.

In this day of gospel light and truth it would be the greatest folly to oppose the cause of Missions, more especially Domestic Missions in our midst. We have great destitution, almost from every quarter, the appeal and cry is heard, "come over and help us, O brethren." Shall we, can we, be deaf and inactive to the calls of the perishing and needy, poor, in the bounds of our beloved Association, we hope not, let us come up, forthwith, to the work. Let us send them a faithful ministry, bearing with them the word of eternal life, that every destitute family may have the same to read, as well as to hear it preached. Your Committee would call the attention of this body to the North Western Boundary, West of the Cocon River as being in great destitution, and demands our charitable notice as well as other portions, which doubtless, will be noticed by your judicious Committee, appointed to whom this business is confided for the future. All of which was respectfully submitted.

WM. MCCAIN, Cha'n.

(APPENDIX C.)

Report on Education.

Your Committee feel the importance, great value and power of Education. To inform and enlighten the understanding is considered one of the noblest enterprises of the age. The principle involved has been one, characteristic of our denomination years upon years.

The Saviour taught his disciples and us through them to "Search the Scriptures." We are the more encouraged in this to hope as the judgment is informed by searching the Scriptures, darkness and prejudice will give way. Herein is involved a principle around which our Denomination have always rallied, *examine, examine*, to see if these things are so. Our principles were not instituted by the great head of the church to be hid in a corner. The gospel and its attendants, involves the true spirit of religious freedom, requires personal action, and personal accountability. Hence the denomination challenges the world to examine her principles.

We have no fears in reference to these principles because they are founded on Jesus Christ, the great corner-stone of the building, and still he requires us to contend earnestly for the faith once delivered to the saints, consequently we need educated men to present, defend and successfully carry the gospel with its blessed principles into every alme, among the rich, the poor, the proud, the haughty.

The wide spread and growing intelligence of our country is of such a character, that a ministry of Scriptural and mental strength is manifestly called for. The field of action is much in revolt and ruins. The standard of the cross is to be planted over the land, the ministry of reconciliation is from the great Sovereign. Where is the enterprise in its nature so grand and in its relations so momentous. And should the direction, and keeping of such a cause be committed to the undisciplined, the rash or the ignorant.

If difficulties between two independent States are to be settled; who is commissioned for the emergency? If life, or character, or property is in peril, who is sought for a defence? If an American people, roused by oppression, resolve on freedom, who are selected to guide her counsels and direct her armies? All will answer, the wisest, the strongest.

When a world of intellect, an empire of mind in ruin and rebellion, is to be brought to God and trained for glory. What is character, property, liberty, compared with the power of God, and the worth of immortal souls? Many of us feel, deeply feel this day our want of information, and cry out with melting tears, "who is sufficient for these things." If the honor of God and the recovery of souls is an object worthy the solicitude of angels and the sacrifice of Jesus, surely such an object demands the highest powers and the best cultivated minds. We need men after the character of Apollo, "mighty in the Scriptures." And Paul, who could reason of temperance, of righteousness, and of a judgment to come before a multitude of opposers. Like John, "and now little children abide in him." We need men enlightened in all truth and duty, of enlarged intellects and views, yet of inflexible integrity and firmness. Men who in the midst of persecution controversy, prosperity, or adversity, can keep, and eye, and heart, steadily upon the ark of God. "Come what may, men 'apt to teach' those who can rightly divide the word of truth. Men whose theology is the Bible. (We do not, however, feel the need of men to read sermons to us, for we have none thus saith the Lord for that.)" The signs of the times seem to indicate the coming of mighty convulsions and revolutions, political and religious. Infidelity sends forth its blasphemies, the man of sin his emissaries, hence education in all its bearings should be sought. Information among all should be our motto.

In our churches, our fathers are passing away. Our destiny as a people

under God is depending upon the character and religious education of our youth, who are filling and soon to fill all our places. Let their education but be neglected, and it would not need a prophet's eye to see what infidelity and vice will do. In religious improvement to the young, the system of Bible classes and Sunday Schools hold prominent places, may they not become nurseries for the church and for heaven. If our children are trained to love all that is sacred, and practice that which is pure, and generous, and noble, and the power of the gospel gets its firm hold on their educated hearts and minds, they are secure from vice and ruin. Then may we leave them and go to the grave in peace about their welfare—for God will be their defence. The Howard College built up by our people has open doors to educate our youth, let us patronize it. And here is our own Baptist High School with open doors toward the Howard, let us as a people patronize both, more than we have done. A sound education steeped in the love of God is of great importance in this age.

S. G. JENKINS, Cha'n.

(APPENDIX D.)

Report on Periodicals.

Your Committee on Periodicals beg leave to report as follows: We conceive it hard to appreciate the importance of Periodical literature. It is, perhaps, the most potent instrument for good or evil which God in His wisdom has placed in the hands of man, aware of the immense influence of the press it has become a primary object with both the friends and enemies of truth, to avail themselves of its power by establishing newspapers on strong and broad foundations to disseminate their particular views and sentiments. Thus newspapers are exercising a most powerful influence over the mind of our country and the world.

It therefore becomes a matter of necessity that Baptists as a denomination should not, nor cannot dispense with the advantages of so mighty an organ without periling those truths which we hold as a sacred trust from the head of the Church, the influences by which we are surrounded imperatively demand that we should sustain and cherish our periodical literature.

We therefore embrace the season to recommend good and carefully selected Periodicals as a blessing to us. From them we learn the tone of the religious mind of the country and what our people are doing. They increase the usefulness, and extend the acquaintance of ministers and churches, thus promoting the love and spread of the gospel. They represent us favorably abroad, and guard our interests at home, a well conducted spiritual paper or printed book is often the means of effecting great good, in awakening the minds of many to proper reflections, and bringing them to the Saviour. It is ours to use the means, leaving the blessing to the Father of mercies. It is therefore

Resolved, That we recommend our brethren and sisters to read all the good Religious Periodicals in the country, or carefully select such as their best judgment may dictate.

JOS. D. HEACOCK, Cha'n.

(APPENDIX E)

Report of the Executive Committee.

Your Committee report that they engaged the services of Elder Wm. McCain as their missionary, and authorized him to get some other person to accompany him and aid in holding protracted meetings. He procured the services of Rev. G. Johnson. Circumstances preventing bro. McCain from riding, bro. Johnson reports through bro. McCain thirty days services in which time he was engaged in holding protracted meetings, and his labors

much blessed for the above services we agree to give him \$1.25 per day, which makes \$37.50.

O. R. CROSS, }
D. B. ELLIOT, } Chan.
T. C. WOOD, }

(APPENDIX F.)

Report of the Finance Committee.

Collection on Sabbath,	\$24.60	Domestic Missions, on hand,	\$11 00
Jenkins fund, for Home Miss.	50 00	Foreign Missions,	5 00
Sent up for Minutes,	68 35	Indian Missions,	5 00
Sent up for Assoc'l purposes,	43 70		<u>\$188 30</u>

(APPENDIX G.)

JOHN HENDERSON, Treasurer of the Coosa River Association,
in account with said body. CR.

Rec'd of former Treas'r, W. H. Sims, of the Jenkins fund,	\$ 4.00	By Minute Fund paid J. J. Bullington,	\$ 52 85
Minute fund,	70	By am't paid Wm. McCain, Domestic Missions,	30 00
Rec'd of Financial Committee,	4 70	Jordan Williams, Corres. Mees.	14 00
Collection on Sabbath,	75 50	Wm. McCain, " " "	7 00
For African Missions,	1 40	J. J. Bullington, " " "	7 00
Minute fund,	62 85	S. G. Jenkins, " " "	7 00
For Associational purposes,	34 95	J. J. Bullington, for Bible cause,	22 50
For Domestic Missions,	30 00	East Alabama Convention,	50 00
Jenkins fund, Dom. Missions,	60 00	Ala. State Convention,	54 00
For Bible cause,	28 85	Total,	<u>\$274 35</u>
For Foreign Missions,	29 50		
For South's Publication Soc'y,	4 00		
	<u>\$311 75</u>		
Am't paid by Matthew Turner, since last Association:			
For Domestic Missions in the bounds of the Association,	12 50		
For Indian Missions,	12 50		
Total,	<u>\$336 75</u>		
Am't paid out,	274 35		
Balance on hand,	<u>\$61 40</u>		

Report of the Board of Directors.

To the Coosa River Association :

The Board of Directors of the Baptist Male High School take pleasure in submitting their seventh annual report :

The last scholastic year, which ended in July, has been attended with a degree of success well calculated to gratify those whose time and money have been expended in the establishment of our school. Prof. Latham and his assistant have so demeaned themselves as gentlemen and discharged their duties as teachers, as to constantly attract public attention and win admiration and approval. No school, we venture to say, has been conducted in a manner calculated to give better satisfaction to its patrons. Occasional interruptions may always be expected in our public schools, but we congratulate the founders and friends of this institution upon its freedom, for the last two years, from the usual disturbances in this "fast age" arising from causes which we need not discuss in this report. The school has gradually increased in numbers, and may justly be considered as firmly established.

Prof. Latham has, unexpectedly, resigned his position as principal. We regret the loss of his services, but indulge the hope that his successor may not be less successful in the general management of the school, and inspire its patrons and the public with the conviction that its academic advantages are all they could desire. We have elected Prof. Shepherd of Virginia to succeed Prof. Latham. Prof. Shepherd is a graduate of the University of Va., and has furnished the Board with testimonials of character and scholarship altogether satisfactory. He is expected to be here to open the school at the usual time, and we bespeak the active exertion of its friends for its continued success.

The Secretary of the Department of the Interior, pursuant to an act of Congress, has forwarded to us 113 vols. of books of various kinds. The establishment of a well selected library, connected with the school, is an object of desire, and we hope ere long will receive proper attention.

There still remains a portion of the original subscription uncollected—in consequence of which a loan has been contracted by the Board. It is believed, however, that the resources from uncollected subscriptions, and from property in the town of Talladega, outside of the building lot, will be about sufficient to extinguish the existing indebtedness.

Respectfully submitted,

JAMES HEADEN, President.

Board of Directors of the Baptist Male High School.

JAMES HEADEN,	WALKER REYNOLDS,	J. L. M. CURRY,
OLIVER WELCH,	LEVI W. LAWLER,	MATTHEW TURNER,
G. T. McAFEE,	H. G. BARCLAY,	S. G. JANKINS,
W. W. MATTHEWSON,	W. B. STONE,	WM. MALLORY.

**A LIST OF MINISTERS,
WITH THEIR POST OFFICES.**

ORDAINED MINISTERS.

THOMAS CALLEY.....	Talladega.
J. J. D. RENFROE.....	"
OLIVER WELCH.....	Alpine.
A. M. NORRIS.....	Wewokaville.
S. G. JENKINS.....	Silver Run.
JORDAN WILLIAMS.....	"
WILLIAM MCCAIN.....	Basta Boga.
W. C. MYNATT.....	"
GORDAN MYNATT.....	"
ELIJAH MARTIN.....	"
M. GARRETT.....	Boiling Spring.
W. C. WITT.....	Oxford.
J. M. SCOTT.....	Harpersville.
W. C. HARRIS.....	"
W. B. CONNELL.....	Brownville.
J. A. COLLINS.....	Cropwell.
W. RICHARDS.....	Bowdon.
J. J. BULLINGTON.....	Syllacogga.

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JORDAN WILLIAMS.....	" "
WILLIAM MCCAIN.....	East Boga.
W. C. MYRATT.....	" "
JORDAN MYNATT.....	" "
ELIJAH MARTIN.....	" "
M. GARRETT.....	Boiling Spring.
W. C. WITT.....	Oxford.
J. M. SCOTT.....	Harpersville.
W. C. HARRIS.....	"
W. B. CONNELL.....	Brownville,
J. A. COLLINS.....	Cropwell.
W. RICHARDS.....	Bowdon.
J. J. BULLINGTON.....	Syllacogga.

N. A. WATSON
 L. B. ROBERTSON
 JOHN B. MYNATT
 J. M. RANDEL
 GEORGE L. COOK

Licensed Ministers
 Marion
 Kelley's Spring
 Conchardeo

SALE OF THE CHURCHES.

CHURCHES.	ADDITIONS BY				DEDUCTIONS BY				CONTINGENTS FOR	
	Baptism	Letter	Restoration	Transfers	Letter	Exclusion	Dead	Total	Wages	Amount
First District.										
Friendship	1	1			19	2	2	49	1 50	1 50
Cold Water	3	7	1		15	2		27	3 00	
Bethlehem	11	7	1		19	4		34		
Antioch	18	10			1			29	2 00	2 00
Salt Creek	6	4	1		7	1		14	1 00	1 00
Salem	20	20			6	1	2	184	2 50	2 50
Blue Eye	20	3	1		1			119	2 00	1 50
Refuge	25	11			8			103	3 00	1 00
New Hope										
Trout Creek										
Second District.										
Lebanon	26	5			2			97	2 50	2 50
Good Hope	24	6			6	6	2	162		
Hepp-el-bah		2			2	1		39	1 50	1 50
Talladega	4	2			4	7	1	209	6 00	3 50
Tallahatchee		1			4	1		193	5 00	2 00
Kymulga		1						48	1 50	1 00
Cocoa Valley	2	5			11	1		80	3 35	
Pleasant Grove	10	5			8			52	2 50	2 00
Third District.										
Mount Zion	6	3			8	5		161	4 00	4 00
Ft. Williams	19	4			7		3	92	2 50	2 50
Big Spring	2				1	1	4	84	2 00	3 00
Macedonia	5				3	3		78	2 00	1 00
Fourth District.										
Liberty					14	2	1	52	1 00	
Concord	2	2			3	6		48		
Hatchett Creek		5			3	1		28	1 50	
Rocky Mount	5	7			2	2		29	1 50	
Union	15		2		4	5		53	1 50	1 40
TOTAL	223	113	6		161	50	24	1177	58 85	33 70

*Not known.

(New Talladega Town.

Minute

MINUTES OF THE UNION MEETING OF THE FIRST DISTRICT.
To preach the Introductory Sermon, — S. G. Jenkins, Wm. Witt alternate.

To write an essay on the duty of Pastors to their Churches, — S. G. Jenkins.

Query to be discussed. Is a minister consistent in requiring a church to give him assurance of reasonable compensation for his services before he consents to serve her?
Adjourned to meet with the Friendship Church on Friday before the 3rd Sabbath in July, 1859.

Y. B. JENKINS, Clerk.

S. G. JENKINS, Moderator.

[APPENDIX I.]

Treasurer's Report of the Bible Society.

1858.		By cash paid Colporteur, Elder	
Dr.		J. Williams, balance due him	
Sept. 22. To cash on hand at your last meeting,	\$28 05	on settlement,	\$87 80
Collected on pledges by W. S. McGee,	23 00	Balance in my hands,	\$108 75
Collected on pledges by myself,	31 00	All of which is respectfully subm'd,	
Rec'd of J. J. Burlington,		W. R. STONE,	
On pledges,	74 50	P. S. On a settlement recently made with the Ala. Bible Society, they owe our Society, \$49 42.	
	40 00		
	<u>\$196 55</u>		

Proceedings of the Coosa River Associational Bible and Colporteur Society.

The Coosa River Associational Bible and Colporteur Society met pursuant to adjournment at 11 o'clock A. M., Sept. 20th, A. D., 1858.

Was called to order by the President, Wm. McCain.

I. Read the Constitution and give an opportunity to brethren to become members.

II. Re-elected Elder W. McCain President; J. J. Bullington Secretary, and brother W. R. Stone Treasurer.

III. Called for the report of the Committee to revise the Constitution. Who suggested some amendments which will be seen by comparing the Constitution herein with the old copy.

IV. Received and adopted the Treasurer's report. [Appendix I.]

V. On motion, the same Board of Directors were re-elected by acclamation.

VI. On motion, adjourned to meet with the next session of this body.

WM. MCCAIN, President.

J. J. BULLINGTON, Secretary.

CONSTITUTION

Of the Coosa River Associational Bible and Colporteur Society.

ART. 1. This Society shall be called the "Coosa River Associational Bible and Colporteur Society."

ART. 2. The object of this Society shall be to aid the circulation of the Bible and religious and denominational books under the direction of the parent Society.

ART. 3. The officers of the Society shall be a President, a Secretary and Treasurer, whose duties shall be such as usually performed by such officers in benevolent associations.

ART. 4. The annual meeting of the Society shall be during the session of the Association, at which time a sermon shall be preached, or other address delivered suitable to the occasion; officers elected and the Treasurer's report read.

ART. 5. Any person who is a member of a Baptist Church may become an annual member of this Society by contributing one dollar to its funds. Any member of a Baptist Church contributing five dollars shall be considered a district member, and shall be entitled to one copy of the Bible and one bundle of tracts for gratuitous distribution.

ART. 6. The constitution may be altered or amended by a two-thirds vote of the members present at any meeting.